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WEEKLY REVIEW.

—THE work of God is going on with deepening interest at Madras. We hear of "50 converted on two nights last week" at the services held there. By the mail on Thursday we are informed of the progress of the work in Scotland. From Edinburgh, where the interest is still sustained, the work has spread, notably in Berwick and Dundee, from which latter place Mr. Sankey writes that "the work is grand; there were more seekers of salvation than they could talk to. Thank God, the cloud of blessing is resting over Dundee." Earnest men in all the churches of Scotland, it is said, are co-operating with heart and soul, in the breaking up of spiritual slothfulness, seeking the revival of the spiritually dead, holding forth the invitations, promises and warnings of the Gospel, and the guiding of those whose hearts have been touched to the source of all rest.

—THE people of England having returned a majority of Conservatives to represent them in Parliament, Mr. Disraeli has been called to office again. He has formed a new ministry. The new Secretary of State for India is Lord Salisbury, of whom great things are expected. His predecessor the Duke of Argyle, and the Under-Secretary Mr. Grant Duff, are bowed out with some very left-handed compliments. Dr. Lyon Playfair, who vacates the office of Postmaster General, having held office only a very few months, will not, we fear, have accomplished any of the reforms that were expected of him, and that he is supposed to have begun. Mr. Fawcett, the leading spirit of the Indian Finance Commission, is crowded out of the new parliament. Probably the investigations into how the money goes in India and in the India Office in England have received their quietus. Sir John Pakington, who could not get into the House of Commons, has taken refuge in the House of Lords. Such is life. And such are our hopes when based on politicians.

—SOME surprise is expressed at the action, or the want of action, on the part of the titled and well-paid Mussulman detectives of the Bombay Police. They are placed on the horns of a dilemma: they either did not know of the bloodthirsty intentions of the Mahomedan rioters, and if they did not, they are not fit for the situation they hold; or they were aware of what was intended, and concealed it from the Commissioner of Police, and if they did, then they are something like traitors.

—FOLLOWING the news of Dr. Livingstone's death, we have the sad intelligence of the suicide of Dr. Dillon. It is only a week or two ago that the telegraph informed us that Dr. Dillon had lost an eye. Probably his sufferings were very acute.

—THE telegraph informs us of the death of the well-known and esteemed Rev. Thomas Binney.

—THE *Pioneer*, in alluding to what a contemporary said about Mr. Souter's swearing at the Parsee rioters, says:

> If this was not a case in which a Commissioner of Police *might* swear, will any one tell us what is? Surely no one in India will be hardy enough to deny the right of swearing altogether."

If some of the famine-stricken people of Bengal found their way into the *Pioneer* office, and took whatever cash they could find there, in order that they might buy food and relieve the dreadful pangs of starvation, the *Pioneer* would probably be unable to see that "if this is not a case," &c. The command "Swear not at all" is just as absolute as the command "Thou shalt not steal." Some people seem to be unable to live without swearing. Provocation, or no provocation, swearing is one of the necessities of their being. Man might be said to be a swearing animal: so highly is it esteemed that some will even teach parrots to swear.

—THE present attitude of two classes of our community towards each other—that is, anger, hatred, and bloodthirstiness—and *the restraints placed upon them* to prevent their murderous intentions from being carried into effect, afford an apt illustration of the evils of the human heart, and the restraints that a merciful God in his wise providence, by means of human laws and governments, has placed upon them. The feeling of anger in ten thousand instances—ought we not to say in every instance?—would lead to action, and fly like an arrow from the bow at the throat of its victim were it not for God's command "Thou shalt not kill," embodied as it is in almost all human laws, and enforced by the powers that be and that are ordained of God. The feeling of covetousness would lead every man to steal, and would lead to the universal destruction of property rights, were it not for God's command "Thou shalt not steal," and for the restraints that God has placed everywhere upon the development of men's thievish propensities. They who scoff at God and at the idea of providence have not the faintest idea of the myriad of evils that God preserves them from. This merciful care of God for his most unthankful creatures is altogether subordinate to the great purpose God has in view. The Lord Jesus Christ came into the world "to break oppression," not merely by protecting the oppressed, but by dealing with the oppressor, in rooting out from his heart his selfishness, his covetousness, his hatred, his malice, and giving him instead love, kindness, and bowels of mercy. It is in view of God's great purposes of mercy toward men that they are spared, and that a firm almighty hand is placed upon the development of universal lawlessness. If God let men's passions loose, they would kill one another until there would be none left to kill.

—WE learn that the new Meth. Epis. Church, Dhurumtolla, Calcutta, was ready for the opening dedicatory service on Sunday last. It was found the previous day that Rs. 500 were needed to make up the amount of the cost of the building. The Rev. Dr. Thoburn and those associated with him refused to dedicate the church to the service of God unless it were freed of debt. They gave themselves up to earnest prayer, believing that the needed sum would be forthcoming before the service of the following morning. God honoured them who had thus honoured him, and sent them the Rs. 500, and gave them the opportunity of proceeding with the dedicatory services, at which he gave them Rs. 643 in addition to the needed Rs. 500. What is of still greater importance, God honoured his word which was preached in the conversion of two souls.

—INTELLIGENCE of God's work being advanced in any church will be welcomed by our readers. The *Lucknow Witness* says:

> We are glad to learn that revival services have been held for some ten days past in the Baptist Chapel in Lál Bazaar, Calcutta, and that a number of persons have been brought to Christ in connection with the services. The church is blessed with a faithful pastor in the person of the Rev. Mr. Robinson, and we trust the good work inaugurated by him may go on and prosper more. It is said that more evidences of religious life are now apparent among the Calcutta churches than for some years past, and some of the most experienced ministers in that city think they see signs of a better time near at hand. May God abundantly bless the labours of His servants in Calcutta!

—WE ask our readers to ponder the thoughts in the extracts we have given in our Selections from the Rev. Mr. Thorold's paper on Parochial Mission work. Any one who really wishes to know how God's work is to be developed and carried on in any church or in any place, will surely find in them some useful practical suggestions, and some soul-stirring thoughts.

—THE Bombay Auxiliary Bible Society, the Bombay Medical Mission, and the Tract and Book Society have had their annual meetings. The Bible Society's meeting was held on Friday the 20th instant. The writer regrets that he was unable to be present. The subjects brought forward in the report will be reviewed hereafter. The meeting of the Medical Mission on Monday evening, the 23rd, was interesting. A goodly gathering of Christian ladies and gentlemen were present. All the churches, and a good many countries, were represented. Dr. Macdonald read a very interesting report of the work done in the year, and set forth very clearly the objects aimed at by the Mission. Captain Oldham read a general report: both reports showed a good Christian spirit. Mr. Chas. Macdonald was the presiding genius of the meeting. The Rev. Messrs. Robertson, Small, Harding,

and a missionary from the south of India, and Messrs. Conder and Morris gave brief and encouraging addresses. The work to be done is, in healing men's bodies, to direct their minds to the diseases of their souls, and to the Great Physician. The preaching of the Gospel is carried on in connection with the work of the Mission dispensary at Girgaum, at a place in Byculla rented by the Rev. Mr. Small, and at Mahim. The other work is the training of catechists and pupils for medical mission work, the opportunity for which is available on certain simple conditions for persons from any church. The great want which nearly all the speakers referred to is that of suitable premises for an hospital. The Committee, we believe, intend to make an earnest effort to obtain the means of procuring or of building one. We wish them God speed.

The notice of the Tract Society's meeting, held last evening, the 27th, must stand over.

A CHRISTIAN is one who hears the voice of Christ speaking to him. Whatever other voices there may be around him—the noise of the waves, the tumult of the people, the roar of the lion seeking whom he may devour, he hears the voice of the Master: "Lo, I am with you alway;" "Follow me." A good shepherd is one who will lead his sheep to good pastures. Our Good Shepherd is leading his flock in various parts of the world to higher and better pasture-grounds, and to streams of life-giving waters. The tidings that continue to come to us from Scotland and England are of the most thrilling character. We earnestly invite all Christians to hear the voice of the Master as he speaks to them in these tidings, and to be ready to follow him as he leads them on.

We give a few items of the news from Scotland. In the *Christian*, Jan. 22, we find this account of

A SOLEMN ASSEMBLY.

Sabbath (11th) will long be remembered in Edinburgh. A prayer-meeting was announced to be held in the General Assembly Hall of the Free Church, at nine in the morning. There was not to be any address, nor the attraction of any popular speaker, but there was to be a meeting simply for divine worship. It was the morning of the eighth day of combined prayer over the whole world; for these eight days Christians in all lands had been praying for the outpouring of the Holy Ghost, and throughout the week many in Edinburgh had been added to the Church of such as should be saved. At an early hour of that dark morning multitudes left the comforts of home and gathered in the hall, in such numbers that when Mr. Moody took the chair every spot on which even standing-room could be found was occupied. A deep solemnity pervaded the meeting from its commencement. The exercises of worship were warm, tender, short, and impressive. There were hymns sung, silent prayer offered, frequent intercessions, and reading the Scripture, accompanied by some incidental remarks.

Then an invitation was given to any who might wish to be prayed for to stand up and say so, and silent prayer would be offered for them. Immediately one rose and said "Pray for my family;" another "Pray for me," "pray for my father;" "a lady wishes prayer for her husband;" "two sisters wish prayer for their father and brother;" "a Sabbath-school teacher for her class," etc. Then an invitation was given to any unconverted in the hall to ask prayer for themselves. There was a pause for about a minute, and then one asked prayer for his conversion, and soon the cry ran through the hall, and rose from all parts of it—the cry of the anxious, "Pray for my soul." Most affecting it was, and with bowed heads in awful stillness the prayer went up. Before two o'clock the Holy Ghost descended in answer to that prayer, and was felt to be in the hall with wonderful converting grace.

At half-past ten o'clock the meeting separated, but the anxious were asked to remain for conversation. A great company remained, and were separated, some into different adjoining rooms, and others were grouped throughout the hall. There was no levity, nor bustling, nor any excitement, but all was calm and solemn.

The details of such a meeting might be made truly thrilling, but they are too sacred for publication. Suffice it to say that for three hours the Holy Spirit was graciously pleased to use the instrumentality of a few saved sinners to bring many from darkness to light, and from the power of Satan unto God, so far as man could judge. Those most conversant with spiritual awakenings expressed the opinion that never at any time had they seen the light breaking through the darkness so speedily as they had that morning.

Before parting, all were addressed by Mr. Moody in a few words of wise and gentle counsel, and in giving glory to God for the work of that morning he said that never in any one day had he seen so many souls brought to Jesus.

The *British Evangelist* says:

On Tuesday evening (Jan. 16th) Mr. Moody gave his farewell address to young converts in the Free Church Assembly Hall, Edinburgh. Fully eleven hundred and fifty were present, as was ascertained by counting them, all professing to have been converted during the past two months.

This number refers to those actually present. There were doubtless others in and around Edinburgh saved.

The Rev. Dr. Cairns of Berwick writes:

In addition to the interesting details you furnished yesterday respecting the visit of Messrs. Moody and Sankey to Berwick, I feel constrained to add my testimony to the profound impression which has, by the blessing of God, been made on the town. On Tuesday, when the overwhelming meeting in the Corn Exchange was dismissed, and those who gathered for prayer, with the anxious inquirers, crowded in to fill up every corner of the spacious church, the shadow of eternity seemed cast over the great congregation. Many were observed to be in tears; and as the inquirers, with hurried and trembling step, passed into the vestry (though others found a more private entrance), the deepest awe and sympathy pervaded the meeting. This continued for a full hour, and such a gathering I hardly ever expect again to see in this world. I will not speak of the experiences of the anxious, as I am averse to the publication of such details, at least in the beginning of a movement. It is believed that nearly fifty in all were conversed with in the Corn Exchange in the afternoon, and in the church in the evening. I would close by earnestly commending to all brethren in the ministry a movement which, so far as I know it, is so full of blessing, and so remarkably free from irregularity or counteracting elements of any kind.

[We have just heard (January 23) that Dr. Cairns had said that it had come upon them like a thunderclap: so suddenly and unexpectedly had the great power of God come upon the people. Rev. J. H. Wilson said at the noon-day meeting that he had seen nothing like it in Edinburgh.]

Nothing like it even in Edinburgh! This, at the time of writing, is the latest news from Scotland.

The Bombay Guardian.

SATURDAY, FEBRUARY 28, 1874.

WOULD ALL WERE PROPHETS.

When the young man came running to Moses with the information that Eldad and Medad were prophesying, actually prophesying in the camp, Joshua at once called upon Moses to put a stop to this great impropriety. What would become of the dignity and influence of the prophetical office, if men of no position, outsiders, not commissioned by us, should begin to exercise it? We must guard our sacred monopoly. If it comes to this that any common or secular man may become the mouthpiece of God, farewell to our leadership. Well, Joshua, your leadership is not the matter of chief importance. Suppose you should be nobody, if the voice of the Lord may be heard among the Israelites, though even at the mouth of a common or uncommissioned man, that is the great thing. Moses bids Joshua beware of the spirit that is just then influencing him, a very different spirit from that which had descended upon Eldad and Medad. Enviest thou for my sake? would God that all the Lord's people were prophets and that the Lord would put his Spirit upon them! The Spirit of the Lord was upon Moses when he uttered this aspiration. Nearly a thousand years afterwards the prophet Joel announced this as the great glory and distinction of the Messianic times, that the Spirit of God was to be poured upon all promiscuously: "Your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also upon the servants and handmaids will I pour out my Spirit." There was to be no monopoly in those days. The Lord was to put his Spirit upon all, and all his people would be prophets. Not in the sense that they would communicate new truth, but in the sense that God would speak by them, setting forth the everlasting Gospel in a way to carry it home to the hearts of hearers. And on the day of Pentecost Peter rejoiced to tell his hearers that this great prophecy of Joel was now fulfilled, and the Spirit of God available for all: This promise (in Joel) is unto you and unto your children and to all that are far off, as many as the Lord our God shall call; this which you see and hear is for all; all the Lord's people are to receive the Spirit and to be prophets, making known the will of the Lord and preaching salvation. Afterwards when churches had begun to be formed among the Gentiles, we are permitted to look into one of these and to behold its interior economy. Are all prophets? asks the apostle (1 Cor. xii. 29), and the answer is, No, not in the sense that all are inspired to declare unrevealed things; but the manifestation of the Spirit is given to every man (7); there are diversities of gifts, but the same Spirit; all these—wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretations, psalms—all these and even more modes of manifestation are from the self-same Spirit, dividing to every man severally as he will. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edification. Here we see that the edification of the body is not committed to the pastors and elders only; but that all are competent to be used by the Spirit in the work of building up Christ's spiritual body, each one has his gift and his function, and the grand result is to be attained by the faithfulness of each and the harmonious co-operation of all.

Who now would think that we were under the same dispensation as the early Christians were? How many ministers there are who know of no duty resting upon the people of their charge, while they are in the pulpit, but to sit silent and hear diligently the utterances of the Spirit from their lips! The people may sing; but the praying, the reading, the exposition, the admonition, the exhortation, the evangelization, in a word the edification of the church, is his to ac-

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complish. This is man's way of improving God's methods. But is there the manifestation of the Spirit in these modern methods? There is, because the truth is often faithfully reached, and the Spirit of truth has compassion for the souls of men, and the Gospel becomes to some at least the wisdom of God and the power of God. But the manifestation of the Spirit falls greatly below what it would be if in the churches there reigned high over all a desire to know and follow the laws laid down by the Spirit for his own manifestation. First, of the laws that relate to the reconciliation of the sinner with God; second, the laws relating to church organization and Christian activity.

But, thank God, a good many are coming to see that our hereditary ways are not necessarily the true paths, and that we may confidently hope for a mightier manifestation of the Spirit, if we cease from trammelling the Spirit by laws of our own. Many ministers are beginning to consider that ministry means service, and that they are servants of the Church, and that their chief responsibility is to make all the members of their flock sensible of their privileges in Christ, and to show them how to become workers and witnesses and soldiers and sufferers for Christ. The highest triumph of a true minister of Christ is where he finds individual members attaining to the same fulness of gifts that he himself enjoys. Some think it a great evidence of successful ministry when they have gathered two or three thousand men and women around them to hear the word at their mouths; but if in their various meetings it is made evident that the minister is the mainspring upon whose impulses the whole machinery depends, we have before us not the proof of successful ministry, but the evidence that ministry has not yet rightly begun. We are well aware of the numerous objections urged against this conception of the Church; but all these objections resolve themselves into distrust of the Spirit and sufficiency for the preservation and development of the Church.

We may illustrate this matter by a brief narrative of things we have lately seen. About two years ago a young man returned from England to Bombay and found that some of his relatives had been converted in the revival under Mr. Taylor. They were very anxious for his conversion, and much prayer was offered for him. He attended the meetings, but stubbornly resisted the attempts to bring him under the power of the truth. He insisted that he was a Christian, and at the same time ventured to defend his self-indulgence by throwing upon the Most High the blame of having made him what he was. It seemed, humanly, for some time a hopeless case. Prayer at length prevailed; he was deeply convinced of sin and of his need of a new heart, and sought and found Christ. After a few months he was called away to a distant station in the interior. The evening before he left, after a public prayer-meeting, eight or ten went with him into a private room to make special intercession on his behalf, that he might be anointed as a worker and witness for Christ, that Christ might be glorified in him in the place whither he was going. Arrived at this place he entered upon the duties of his profession, but availed himself of his leisure hours to speak to others of the grace of Christ. He got a place in the bazaar and instituted meetings. A few came; the Lord blessed the word; the attention of others was drawn; many came. He brought strange things to the ears of some who had been in the habit of attending the churches of the place, namely that Christ might be found with unerring certainty by thorough submission and simple faith; and that the full power of the Spirit might be realized by all who were willing to be guided by the Spirit. Many were able to see that this was the very teaching of the Book, the old path; they acknowledged their sinfulness and need, asked for prayers, submitted to God and found salvation, and presently began to testify to others. Thus the work went on, until now there is a band of 30 or 40 believers, many of whom are rapidly developing into able ministers of the New Testament. Thus a new centre is created, from whence lines of agency may be radiated as the Lord shall direct.

Under the ordinary system, it would have been a wonder, first, if this young man had been converted or brought to feel his need of conversion; a greater wonder if he had entertained the idea that God would work through him for the salvation of men.

THE ABIDING STANDARD.

He that made us has a will regarding us, and we attain the true ends of our being according as we are conformed to that will or come short of it. Design is written upon all the works of God; there is a definite purpose for every thing, and every thing accomplishes the purpose for which it was made by being used in accordance with this intention. There are certain conditions under which an animal reaches its highest state of development, and the demand for those conditions is written in its very being, and only as they are supplied can the end be reached. If this is true with regard to the inferior creation, how emphatically is it true as regards man so fearfully and wonderfully made, man that is both mortal and immortal, man who has physical strength to till the ground, sagacity to harness the horse to his plough, and spiritual powers wherewith to have communion with the Most High! It would be the wonder of wonders if the Almighty, in creating him, had not had distinctly before his mind a plan for the guidance of his creature, a scheme of life in which his manifold powers would harmoniously work together for the attainment of the divine purpose. We see, for instance, a complicated piece of machinery and notice the multiplicity of parts, and we know at once that the constructor had some object the attainment of which he seeks by means of this piece of mechanism. Suppose you were to ask what his machine was intended to accomplish, and he should say, Oh, I do not exactly know what it will be fit for; I hope it will be good for something, but for what, I do not now know; my idea is that men should just see what they can make of it; try first to make one use of it, and if they do not succeed, go on trying till at last they hit upon something which it will be fit to manufacture. You would at once conclude that the man was a fool or deranged. Every piece of mechanism is designed to accomplish some particular end, and generally an intelligent man will be able to learn from the machine itself, approximately, what it is for. But every machinist is ready to give information as to the use of his invention, and point out the conditions under which it is to be worked. He that created the earth took care that there should be a sufficiency of arable ground, and arranged that the rain should descend upon it, and the clouds should bring the rain, and the vapours should ascend to form the clouds, and the surface of the sea should undergo evaporation, and the sun should supply the necessary heat, and the rotation of the earth should provide day and night, and the inclination of the earth's axis induce the succession of seasons, and that thus there should be an abundance of grain in all the four quarters of the globe for the sustenance of man's body. But the body is simply the tenement in which man's spirit is housed, temporarily: man's physical life is subordinated to his mental life, and the whole to his character as an heir of immortality. Man has a free will in order that he may freely, willingly, not slavishly, accomplish the high end for which he was created; like all his other endowments, it is a means whereby he may attain to the realization of that scheme of life which was before the mind of the Creator. But, fascinated by the singular character of this endowment, man has chosen to view it as a confession on the part of God that he had no definite aim before him in man's creation, and that man must just go to work and experiment for himself and see what he could make out of the contact of his varied powers with the properties of nature. A monstrous presumption! involving the most unworthy ideas of God, and contradicted by another element of man's nature, his responsibility. The existence of this necessarily implies the existence of a definite will regarding man and the life of man, in all its particulars, on the part of the Creator. This feeling of responsibility requires that man should ascertain the will of God before proceeding to use the powers bestowed upon him. And the true feeling of loyalty would cause him delightedly to do that will, and to beware above all things of cherishing any different will from that of God.

Man has rushed off, like the prodigal son, into the region of self-will, and has looked upon the world as a theatre where he could carry out experiment after experiment and at length discover the utmost possible use of his powers. Human perfectibility is to be wrought out in such a way as to leave all the honour of the discovery with man, and astonish heaven with the brilliant result. Somehow or other, the world is not able to shake itself free of misery; that happy equilibrium whereby every man can have his own way without depriving his neighbour of his, is never attained; every new discovery promises to swallow up a multitude of woes, but these simply shift their ground; depopulating famines and pestilences, bloody wars, horrible vices, deplorable penury, these cling to society even at its best estate, even in the 19th century.

My word shall judge them in the last day, says Christ. The word of Christ contains that master-secret for the want of the knowledge of which man has made such havoc of his own interests. This word is the revelation of God's plan concerning man, the scheme of life for the realization of which he bestowed on man his various endowments and opportunities. Man's happiness and true perfection and highest end are embo-

died in this word so faithfully that whosoever is willing may become acquainted with them and with the means of attaining them. Here and here only. Though man were permitted to carry on his experiments thousands of years, he would never approach this divine standard. He sees no beauty in it that he should desire it. The prodigal son, before he left his father's house, did not know the true peace and liberty and happiness of that house, because he was tormented with visions of a false felicity which he was to attain for himself when he became his own master. But when he came back from his wild and suicidal career, bitterly conscious of the terrible mistake he had made, he was prepared to enter into the true life of his father's house, and found a happiness that far transcended what he had vainly sought for beyond.

The startling fact is that man has with him, in the Gospel, the secret of the Creator, the divine scheme of human life, in conformity to which alone, his happiness and true development are to be found. Like a shipmaster who has with him, in some chest, an accurate chart with the true course faithfully delineated, but never looks at it, and chooses rather to draw upon his fancy for an account of the scene before him, and persists in this self-confidence after many terrible mishaps and losses. Thus man has with him, unregarded, the means of abolishing the manifold curse that broods over the whole world, and of bringing down the New Jerusalem from God out of heaven. For what is the New Jerusalem but just the coming back to God and God's idea of man. This word preached to-day, faithfully or unfaithfully, from 100,000 pulpits, in all the languages of men, is an invitation to man to give up his own ways and his own thoughts and return unto the Lord, whose thoughts are above ours as the heavens are above the earth. Much as we may desire it, God will not give up his own ways and thoughts for others, and the only amity with God is to be found in self-despair and self-renunciation, and an abandonment of all cherished schemes for the life-plan of the Most High. This word, despised, rejected, placed below every poor dream of man's own mind, will judge us in the last day, when Christ shall come to be glorified in his saints and admired in all them that believe; for we shall see in them, even in the least of them, in the heavenly splendour, the felicity, the perfect liberty, the purity, the angelic power, the sublime harmony of all their powers with all the conditions of existence, the irresistible evidence that the word of the Gospel was the one thing needful, the sole door of hope for prodigal man. Then every mouth shall be stopped and all become guilty before God.

LOVE TO GOD.

Supreme love to God is the foundation of the Christian life. Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, is the great commandment. The other however is like unto it, and necessarily depends upon it, and must be in subordination to it. We cannot love our neighbours as we should, namely as ourselves, unless we have this love to God. The friendship of the world is enmity to God. It is purely selfish. The worldly mother may have a real love for her child, but it is because it is her child, and not because it is the Lord's. If she is careful of it and trains and teaches it, it is that it may reflect honour upon herself. And hence, not recognizing it as a gift from God, and not loving it as the Lord's, when it is taken away the idol of her heart is gone, and she is as disconsolate as the worshippers of the fractured Withoba until the object of her affections is in some way replaced. Not so the Christian mother, who can say, The Lord hath given and the Lord hath taken away, and blessed be the name of the Lord.

And so with all the varieties of affection in the world. In order that they may be worthy of rational creatures, and pleasing to God, they must spring from a love to him, and must be subordinate to our love to him. Indeed He is the only object worthy of our affections. There can be no true union and community of feeling until this is the case. We look upon our fellow-men, of our own country and of other countries, but unless we see in them the corrupted image of a holy God, to restore which He gave his own Son, we cannot exercise love for them. And how can we thus look upon them unless we recognize that God is our own reconciled Father? Just as soon as we do that, they become our brethren. We love them for Christ's sake. If they too have this love in their hearts, our love will be mutual and there will be perfect union. Without this there can be none. And this is true Christian union. If both parties are in Christ and Christ in them, they must be united; for Christ is not divided. When Paul says to the Galatians that all the law is fulfilled in one word, Thou shalt love thy neighbour as thyself, he presupposes that they have the love of God, and it seems there can be no real dispute as to the love he refers to in the 13th of 1st Corinthians, for if it is love to man it is just the expression of love to God.

Seeing then that this love is the first and chief essential to the seeker of religion, how is it to be obtained? It is certainly entirely foreign to our fallen humanity, and must be shed abroad in our hearts by the Holy Ghost which is given unto us. In order to love God the sinner must know him and submit to his laws.

Nothing could be so absurd as to expect the ignorant rioters who are under arrest for breaking the laws of the Queen to exercise love for her. Before that could be, they must submit to her government and learn something of her character. Furthermore they must have confidence in her ability and her amiability. But just as soon as these may be inspired in them a degree of affection will spring up in their hearts. So the sinner must submit to God's laws, and by exercise of faith appropriate God's love to him, when love to God will flow as naturally, and proportionally stronger, as when he has made the acquaintance of some loving earthly friend.

The test of this love is obedience: If ye love me keep my commandments. To show love for an earthly friend we are careful to desist from everything displeasing, and to do everything that is pleasing, to him. Thus by our willing, active service of God our knowledge is increased and our love becomes stronger, for the Lord Jesus is a friend that bears acquaintance well. In this way is our faith also strengthened, and we have that faith which works by love and purifies the heart.

It is not necessary that the Christian be every moment thinking about God that he may be loving him. It should be the fixed principle of his life. He needs be careful that nothing else at any time usurps the place of God in his affections. While he may set his heart upon friends, and even upon his business, in a manner as may be necessary, yet it must always be only in a subordinate degree. It must be in the Lord, and he must be ready at any moment to relinquish them for the Lord. And so with pleasures. He may indulge in such, and to such degree, as he can in the Lord. Whether we eat or drink, or whatever we do, we do unto the Lord.

R.

ZINZENDORF.

In Zinzendorf we have the best type of the modern evangelist. He united the most fervent zeal with the most comprehensive liberality. He practised the methods best fitted for awakening the sense of individual responsibility, while he avoided all appearance of hostility to the established order in Christian churches. He may be said to have inaugurated the true system of reform in the Protestant Church, which consists in promoting union on the broad basis of a common Christianity, and for definite Christian purposes, without interfering with existing arrangements and denominational peculiarities. One great secret of Zinzendorf's power as a Reformer lay in the uniformity of his whole life, in being directed though its whole course in an unbroken current toward Christ and the Gospel. His views, indeed, became gradually more distinct, and his theology more precise. But in his whole development there was no break or bend to lessen the force of the movement which ever pointed towards the exaltation of the Redeemer and the salvation of souls. And in harmony with this was the use which Zinzendorf made of his social position as a man of rank and noble birth. Though this distinction was never used except for spiritual purposes, it came gradually to be disused altogether, and to be lost sight of in the variety of relations which characterized the religious life of the community of brethren. The Count was sunk in the Bishop, and the Bishop ultimately in the Ordinarius.

The work of governing men called into exercise Zinzendorf's graces as well as his gifts, and was a useful discipline for himself. Born to rule, he found that in the kingdom of Christ there is work for the statesman as well as for the preacher and apostle. The love of power, which would no doubt have been the supreme principle in Zinzendorf's nature had it not been for the love of Christ, lost its selfish character, and became through divine grace a spring of benevolent exertion. Like all true rulers, his task often was to benefit men in spite of themselves; but he lived to receive the grateful acknowledgments of many who were at first offended by his proposals. If at the beginning all men spoke ill of him, it ended in all expressing strong affection for him and grief when he was removed. When asked by King Frederick William why he was so much persecuted, Zinzendorf replied as follows: "One reason is my manner of life, which is unusual and apparently inconsistent. A second reason is my critical temper, which I indulged in my youth. Those whom I then judged now judge me. A third reason is that I sympathize with people in error, and am therefore thought to sympathize with their errors."

Again, in a vindication addressed to the Pastors of Geneva he accounts for the attacks made upon him as follows:

"1*st*—I am of a well-known family not connected with the Church, and I have long passed for a philosopher rather than a theologian. People imagine that there is something mysterious in my suddenly becoming a preacher of the gospel and a Moravian minister.

"2*nd*—I always avoid quoting in support of a doctrine texts which do not seem to be applicable. As some of these texts are the commonplace of theologians, I have been supposed to be favourable to error.

"3*rd*—My avoidance of theological terms not found in Scripture has led people to suspect me of a desire to weaken the truth. Thus, I avoid speaking of a person in connection with the Trinity, and am therefore accused of not believing in the Trinity. I reject the doctrine of absolute reprobation, and am charged with rejecting election.

"4*th*—I have a great deal of intercourse with all sorts of heretics, and make it a point to treat them with special consideration, and am therefore treated as one of them.

"5*th*—I never denounce the Church of Rome, because I do not feel called upon to do so; and I do not think that my brethren are in danger from that quarter, and am therefore accused of countenancing Romish practices."

When a youth at the pædagogium in Halle, Zinzendorf was under the influence of the Pietists in their best days, and was benefited by the example of Franke, who was full of zeal and activity in mission work; and also found a model for his organizing faculty to imitate in the *collegia pietatis* of Spener. Accordingly we find that in these early years of his life Zinzendorf was an ardent promoter of orders or brotherhoods having for their main object the work of evangelization. Such was the Order of the Grain of Mustard-seed, the members of which engaged to confess boldly the doctrine of Jesus in their words and lives, to practise the love of their neighbour, and to set their hearts on the conversion of men, Jews and Pagans. One of the badges of this order was a ring with the motto inscribed in Greek, 'None of us liveth to himself.' In the book entitled 'Louis Zinzendorf on Himself, or Natural Reflections on all sorts of subjects,' Zinzendorf claims to be too much of a thinker to be governed by sentiment, and avows a special sympathy with practical philosophers, understanding this title to apply not to those who sit in their study to devise a scheme of the universe, but to those who endeavour in daily life to act without prejudice and as the actual state of things requires, with the view to be useful, and at least to be as little burdensome as possible, to the rest of creation. In vindicating himself against the attacks of his maligners, he declares the motive of his self-vindication to be the welfare of others who might be injured if they were allowed to believe him to be an atheist in theory and a fanatic in practice. R. S.

(*To be continued.*)

Epitome of News.

Saturday, February 21, 1874.

—*Bombay Gazette:* "Yesterday it was the opinion of many people that there would be another Mahomedan outbreak in the city, and we went to the Jumma Musjid with some misgivings as to the course the worshippers would pursue when they left the building. But we were agreeably surprised at the result. The worshippers trooped into the musjid at eleven o'clock, and left again at one o'clock. The hour and a half was anxiously waited for both by military and police, who surrounded the musjid, but their services were not for a second called for, as the immense and motley congregation, numbering fully 4,000 persons, streamed out into the public thoroughfare perfectly orderly. It was some little time before the crowd could be cleared off the roads, and several Mahomedan gentlemen were to be seen busily urging groups of their co-religionists to separate and go their ways, which they did in due course of time."

—The same: "Mr. Forsyth and party arrived at Yangishahr-Kashghar all well on the 4th December, and on the same day paid a visit to the Ameer. The formal reception of the British Envoy, bearing letters and gifts from Her Majesty and the Viceroy, took place on the 11th instant. His Majesty was evidently extremely gratified, especially when Mr. Forsyth, at the close of his address, congratulated him on his assumption of the title of Khadim-i-millet, 'Ameer of Kashgar,' which has recently been conferred on him by the Sultan. Simple to a degree in his tastes, the reception-room was without ornament, and his own dress, a plain silk robe with a turban of snowy white—not a jewel or ornament of any kind on his person,—and, although the outer courts were lined with hundreds of armed men, not a man was present in the audience-hall besides the King, the British officers, and a single chamberlain. Everything was conducted with the greatest order and quiet—very unlike the idea we had formed of any Asiatic court. As many doubts had arisen regarding the way in which the Embassy was likely to be received, and misgivings had been expressed as to its ultimate success, we are pleased to learn that thus far, at all events, its progress has been most successful."

—H. M.'s Troop Ship *Crocodile* arrived in the harbour yesterday from England, with troops; the *Serapis* leaves for England on Monday, with troops.

—H. M. S. *Challenger* is said to have left Cape Town on the 17th of December on her voyage of discovery in the Antarctic Ocean. She is expected to be absent about six months, making explorations and recording observations as near the South Pole as possible.

—London correspondent of the *Times of India:* "The lamentable results of the new recruiting arrangements are singularly illustrated in one case, and throw a curious light on Mr. Cardwell's statements about the efficiency of the army. A regiment was 70 short, and after six weeks' recruiting the serjeants brought in three men, of whom one was rejected in medical examination, while the other two eventually turned out to be deserters from other regiments."

—The *Christian:* "'The Shadow of Death,' by Holman Hunt, is a work of love. There are some books which receive blessing from God, because they have been steeped in prayer; this picture is the outflow not so much of a painter's skill, though it is eminently that, as of a heart that loves the Saviour. We never sat so long before any other picture, and never found another draw our affections out to Jesus as this has done."

Monday, February 23.

Times of India: "On Saturday night, about half-past seven o'clock, a disturbance broke out in the Fort, which resulted in seven men being sent to hospital, all more or less severely injured. It appears that about twenty Seedies were returning from their day's work on board ship in three gangs of six or seven each."

The Parsees appear to have become terribly alarmed. Blows were struck. Both parties ran wildly in all directions. The Seedies hid themselves.

"The Parsees, however, have no excuse for maltreating the unfortunate twenty; but, in the present excited state of things, Seedies should, as far as possible, be prevented from going through the Fort, as the very sight of them creates an excitement amongst the Parsees not easy to be allayed."

—The *Bombay Gazette* says: "We may add our sincere regret that such a disturbance has taken place, for it is undoubted that the excitement both of Mussulmans and Parsees was rapidly cooling down, and this wretched affair has sent it up to fever heat again."

—*Times of India:* "Mr. Mahomed Ally Rogay has left Bombay for Callian on account of the threats of personal violence to which he has been subjected through his attempts to pacify the dissatisfied portion of the Mahomedans."

—The Aden correspondent of the *Bombay Gazette* tells of "a very horrid murder committed at camp, on the night of the 9th; by a gunner named Wells, of the 6-6 R. A." Serjeant Bridges had made him a prisoner for gross misconduct. He managed to make his escape from the guard-room, and took with him the arms and ammunition of one of the guard. "Standing within six feet distance from Serjeant Bridges, who was sitting on a chair, surrounded by his wife and children, Gunner Wells uttered these words: 'I am taking my revenge on you, Serjeant Bridges,' and shot him dead on the spot. The charge of the gun excited a crowd of people, and the prisoner fired four shots more at the crowd to keep them off. A gunner named Boucher was wounded by a shot, which went right through his thigh."

—Yesterday the steamship *Neera*, arrived in Bombay with 800 Mussulman pilgrims from Jeddah. Their arrival caused a little alarm at first. Any arms or weapons that they had were taken from them. As they appeared to be peaceable, they were allowed to land and go into the Native Town.

—The *Friend of India* thinks the famine prospects gloomier than ever, and founds its opinion upon scarcity in other parts of India. It says: "The *Madras Mail*, writing on Friday last, announces rising prices, failing crops, and want of rain in the three populous districts of Trichinopoly, Tanjore, and Tinnevelly. Already prices of food-grains have advanced from 50 to 75 per cent., and threaten to go higher. A correspondent of that journal writes:—'Tinnevelly (the sacred rice enclosure) has this year belied its name. It is surrounded with death, and filled with lamentations and woe. Anxious ryots may be seen wandering about their fields.' We trust scarcity will not, in Madras also, pass into famine."

As a set-off, we find the following in the *Friend's* Epitome: "The rice harvest of Burma this season is almost unprecedented. The export of the province in 1872-73 was 750,000 tons, but the total shipments for the current year are estimated at 1,000,000 tons, this being what the cultivators call a 'double crop.'

"The price of paddy in Rangoon fell on the 2nd instant, and when the last mail left the mills were selling at the rate of a hundred baskets per Rs. 75."

—The same: "A joint-stock company worked by European planters full of energy, skill, and knowledge have undertaken a contract to lift 4,000 tons of grain a week from the Ganges to the distressed districts. Their rates are very high, seven annas, or almost a shilling, per ton per mile, so they can afford to pay cartmen well, to store fodder, and to maintain a thorough supervision. Sir R. Temple reports from Chumparun that the arrangements for grain transport and for relief in that district are excellent. This result is due chiefly to Mr. T. Gibbon, the well-known Chumparun planter. Government is getting together a supply of steamers, large and small, to carry grain up the rivers as soon as they fill."

—The same: "In no part of India is the most catholic and useful of all Christian agencies—the Vernacular Education Society—doing better work than in Bengal. Besides the pure literature sold by its colporteurs, the Society maintains 136 primary schools with 5,654 pupils, who receive a good secular and Christian education. The schools are organized in 23 circles, each under an English or Native Missionary. The system, which on its secular side has been pronounced by the Bengal Government and Inspectors to produce the best and cheapest schools, cost only Rs. 6,000 last year, and we regret to see that Government gave so small a sum as Rs. 434 as grants-in-aid. The Rev. J. Vaughan, C. M. S., who has done great service for some years as local Secretary, is, on his taking furlough, to be succeeded by the Rev. J. Robertson, of the Free Church Mission."

—"The first Christian service in the late slave-market at Zanzibar was held by Dr. Steere, of the Central African Mission, on the 15th December last. At first the people were shy, but on the second day as many as eighty appeared, and among them the Imam of a mosque, who said that the words he heard were very good, and not far different from what he taught himself."

Tuesday, February 24.

—A correspondent of the *Bombay Gazette* says truly that "the extraordinary efficiency of mounted constabulary in a huge and densely populated city like Bombay can surprise no one who has the slightest acquaintance with the use that is made of this essential branch of the force in all

English and European cities. The mere presence of a body of mounted police patrolling the streets, and preventing a tumultuous crowd from acting in unison, has an amazing effect in preserving tranquillity: and, even when a riot has fairly commenced, nothing but cavalry or mounted constabulary can be depended on for clearing the streets and scattering the mob."

—We are happy to find no deeds of violence chronicled this morning.

—The telegram this morning from the famine districts says that "in Bhaugulpore the condition of the people is perceptibly worse. In Tirhoot vagrancy, begging, and crime are increasing. Child-desertion has begun. No cases of actual starvation have been reported. Many applicants at the relief works show signs of want and suffering. 213,000 people are employed on the relief works, and the numbers are increasing. The distress is everywhere being met and relieved effectually."

—The *Indian Statesman*, noticing the Rajpootana Medical Report, says: "It is impossible to avoid the conclusion raised by a perusal of Dr. Moore's report, that we must lower our jail standard very much nearer to the native models, unless imprisonment is to remain, as at present, an expensive farce, and to hold out a premium to crime rather than otherwise. Yet there is nothing in the present condition of Rajpootana calculated to revolt humane feelings, or to recall any of the sickening horrors of prison life in the last century. There can be very little doubt that the actual requirements of the native criminal are much more correctly estimated under native rule than by the false standard which our Government has set up."

—*Lucknow Witness:* "In connection with the report of the Punjaub Religious Book Society interesting testimony is given from various sources as to the valuable effects produced by the distribution of these books and tracts. Rev. John Williams bears witness to the deep wounds caused in the hearts of many believers in Mahomed by *Tahquiq-ul-Imán* and *Niáznáma*. The Nawab of Tak after carefully perusing these books invited many Moulvies to meet together to refute them. And since he perceived that none of them could do so he has been in great doubts about Mahomedanism. Rev. Goluknath mentions a Brahmin who showed him a leaf from 1 Cor. xiii., and told him that leaf had done him more good than all the bathings and pilgrimages he had performed during his lifetime. Rev. T. V. French suggests the importance of more real Christian poetry in the vernacular literature, and hopes that some laymen will keep a small stock of works for distribution among servants and among respectable natives with whom they are brought in contact. He also speaks highly of the service rendered him by the Society's tracts when working among the pilgrims."

—*Indian Statesman:* "Mr. Christie, of the Trigonometrical Survey, who was lately employed in the Bhil tracts that lie within the dominions of the Gaikwar, draws a melancholy picture of the wretched condition of these aborigines. On entering the Bhil country, instead of the well-clothed and well-to-do men and women living in decent weather-proof houses, surrounded by many little appliances which go towards supplying the scanty requirements of a native home, one is painfully struck with the wretchedly ragged and attenuated appearance of the hill men (mostly Bhils) and their families. The idea of abject poverty produced by the appearance of the people is only painfully increased by the sight of the wretched hovels in which they live. Their huts are, with hardly any exception, mere grass sheds, affording the most meagre shelter from the inclemency of the weather, owing to the clumsy, careless manner in which they are put up. In the month of May, when thunder-storms, accompanied by heavy falls of rain, were of almost nightly occurrence, their huts were in so dilapidated a state as to offer barely more protection than might be afforded by a good-sized umbrella."

Wednesday, February 25.

—*Times of India*: "At the usual place of execution yesterday morning, Nanjee Meetha, Nusserwanjee Byramjee, and Cowasjee Bazonjee suffered the extreme penalty of the law. The Khojah said nothing, and until the cap was drawn over his face his lips appeared to be moving as if in prayer; the other two were launched into eternity with falsehoods and denunciations against the justice of their sentence on their lips. The Parsees were hung side by side, and the Khojah to their right. After the drop fell they struggled but a short time, and in a few minutes all convulsions had ceased. Outside the jail, the space usually occupied by a crowd of natives on execution days was taken up by hundreds of troops, who had been posted there for some time before the hour fixed for the execution. European and Native Infantry, Artillery and Cavalry were present under the command of General Gell. Each funeral procession was accompanied by a mounted European policeman, one sowar, and eight sepoys. The Parsee funeral procession—unattended by a single mourner—passed along Bellasis Road over the Grant Road Bridge to the Towers of Silence."

—The *Indian Statesman* with reference to railway accidents in India says: "The Consulting Engineer to Government shares with the heads of the Company the responsibility for the rules under which the railway is worked, and it could hardly be expected that that officer would condemn himself or his work in drawing up a report to Government. Thus the ordinary result of an official inquiry generally is to exonerate the company and its system, and to hang the luckless individual that comes most readily to hand. Such a system is not calculated to prove a great safeguard to the railway travelling public."

—The officer in command of the troops travelling by the train that met with the sad accident, writes: "Colour-Serjeant Scott, who was a most excellent man, and whose loss is deeply regretted by all of us, was alive and doing his duty many minutes after the collision had actually taken place. He most probably met his death, not whilst attempting to save himself, but whilst trying to help the women and children out of the windows of the carriages that were locked."

—*Friend of India:* "A man in the Tinnevelly district has been sentenced to one year's imprisonment for having caused the death of his son by ordering a string to be passed through the side of the lad's body in order that he might dance before a devil-god. Two other boys were treated in the some way by means of a large packing-needle."

—A Madras Missionary of nearly twenty years' standing, writing to the *Hindoo Patriot* against the episcopal establishment of India, mentions these facts, which may be easily paralleled in Calcutta, in Agra, and in almost every large station of India, so fast is Ritualism emptying the churches:—'I know one station where there is a chaplain drawing Rs. 800 per mensem, whose congregations for the past ten years have not averaged a dozen, even if you reckon all the officials, civil and military. I hear of other stations where the officials in attendance may be counted on your fingers, so that the spiritual instruction of these gentlemen is actually costing the country Rs. 1,000 per annum in addition to their ordinary pay.'"

—We have already something to take the place of the late Siamese twins. The Paris correspondent of the *Lancet* states that "on Tuesday last Professors Tardieu and Robin brought before the Academy of Medicine an account of their medical visit to the two-headed nightingale. They had met, they said, with much difficulty in carrying out the object of their visit.

"They had, however, gathered some interesting facts. There existed two hearts, the beatings of which were not isochronous; the same remark applied to the radial pulse; and yet synchronism of the pulse was to be stated in the four lower limbs. There existed two wills and two intellects; and of this Professor Tardieu said he had had a characteristic proof. According to his urgent request, one of these intellects had consented to allow him to examine the organs seated in the lower pelvis, which the other intellect refused with expressions of anger and dissatisfaction. Beyond the waist they knew nothing, except what they had learned from the *sage femme* present.

"The nose and lips were characteristic of the negro race, but not the hair, which was smooth and straight. Their gait was graceful, and the feelings of decency and propriety which they showed seemed quite sincere, and the result of a thoroughly religious education. The lower limbs were of unequal length and development. Tactile sensibility and impressions, which were quite distinct in the upper limbs, were confused and mixed up in the lower ones, so that on touching one of the twins the two perceived it more or less distinctly. They could never be separated; and one might continue to live whilst the other was dead."

Thursday, February 26.

—*Times of India*: "An impression has got abroad that the Municipality will make good all loss and damage caused by the recent riots. It is believed that the liability or otherwise of the Municipality may form a nice little point of law for the High Court to decide, as some of the house-owners intend to file suits for damages."

—"The riot contagion appears to have spread over the water, as the Alibag Mahomedans are doing their best to get up a row between the Hindoos and themselves. They insist on halting their processions in front of the Hindoo temples and tomtoming in a most provoking manner, telling the Hindoos who remonstrate with them that they have a right to do such things. As a sort of *quid pro quo*, the Hindoos suggest that, as their Holee holidays are now approaching, they may be allowed to do the same thing in front of the Mahomedan mosques—'No,' say the Mahomedans, 'we are a privileged people—we may annoy you, but you mustn't annoy us'—an excellent commentary on the state of things in Bombay just now."

—The same: "The concert to-morrow at the Town Hall, we should remind our readers, will be on behalf of the Famine Relief Fund, a reason in itself sufficient, no doubt, to induce many to be present. But there is to be an attraction on this occasion concerning which it would be a false and needless delicacy to be silent—we refer to the fact that a youth is to preside at the organ on this occasion whose talent is the admiration of all the leading organists in England who have heard him, the son of Mr. M. Mull, of the *Times of India*.

—*Overland China Mail:* Japan; The trade of Nagasaki for 1873 is said to show most unfavourable returns.—The P. M. S. S. Co.'s steamer *Relief* has been lost off the island of Hirado, near Spex Straits. The date is not given. The passengers, mails, and 60,000 dlrs. treasure were saved, and transferred to the *Golden Age*. The general cargo is safe and will be sent forward.—The troubles in the provinces of Satsuma and Higo are quite settled. Several of the leaders of the rebels have been imprisoned.

China: Li Hong-chang proposes to free Pechili from the floods that have lately become chronic. The Peitang river is to be deepened, and the Tatsing river (through which the Yellow River now finds its chief outlet) is to be embanked in sundry places.—Mr. Seward, U. S. Consul-General, is about to make a tour of the southern ports.

Friday, February 27.

—Home Intelligence: "The German Reichstag has been opened by Prince Bismarck, who read the Speech from the Throne.

A new bill regulating the banishment of deposed bishops, or their removal from the scene of their illegal activity, is to be introduced to the Reichstag.

Archbishop Ledochowski has been imprisoned at Frankfort by order of the German authorities.

Great excitement is being created in France by the changes which are taking place in the removal of mayors and other local functionaries. The Prince Imperial is expected to visit France immediately on attaining his majority.

M. Emile Ollivier has returned to Paris after an exile of three years. He is said to be the hero of the time.

The Lord Chief Justice, in his summing up in the Tichborne trial, is constructing an entirely new narrative, and guiding the jury to deductions on many points not heretofore noticed.

Capt. Maunsell has been sentenced to a month's imprisonment for the assault upon the Duke of Cambridge.

The *Watchman* says that Mr. Joseph Foster, a wealthy gentleman residing at Ashford, Kent, disgusted with Ritualism, has given a site and is about to erect on it a handsome stone church at his sole cost.

—*Indian Statesman:* "The meeting of Muhammadans of all classes held yesterday may be accepted as conclusively expressing the attitude of that community regarding the late riots. Some hundreds of Muhammadans heard one and another leader of their sect proclaim peace and loyalty with unaffected approval. 'Every Mussulman must consider himself bound by the decision of this meeting' were the emphatic words of Mr. Cumroodeen Tyebjee and Cazee Abdool Lateef. After this no acts committed by the *budmashes* can reflect upon the Muhammadan community, which is prepared to outcaste whosoever attempts a repetition of the recent outrages."

—The same: "On February 23 seven Europeans who came to Madras in charge of horses from Australia were admitted into the Government Workhouse. On February 7 these seven Europeans arrived in the *Théophane*, and a day or two afterwards were paid off with some fifty or sixty

rupees. The owner of the *Théophane's* horses accompanied them himself, is an importer who has made frequent trips to India, and is consequently well aware that every man he discharged in Madras was indubitably bound to become chargeable to the State, which means an inmate of the Workhouse, before being many days ashore."

—*Bombay Gazette*, Telegram; Durbunga, 26th February: Incendiary fires are alarmingly common here. The famine is excessively severe. The Chumpta Ghaut Railway has been begun. The registration of destitute persons from house to house has been begun. Fifty thousand persons are employed on relief works in this district.

—Deaths last week—298.

Selections.

ON PAROCHIAL MISSIONS.

By the Rev. A. W. Thorold, M.A.

We give the following extracts from an article under the above heading in the *Sunday Magazine* for January:

The preaching qualities of a mission preacher the one end of whose coming is to make a profound and lasting impression on the people's consciences, must be such as will instantly arrest attention, command intellectual respect, and reach the spiritual consciousness by every possible avenue through which man can reach man. It is hardly too much to say, though the remark is liable to misinterpretation, that the first thing a mission preacher has to do is to get a thorough grasp of the congregation. Not, however, by eccentric gestures, nor by quaint anecdotes, nor by extravagant statements, nor by artificial excitement, but by the fearlessness of his address, the ruggedness of his sentences, the vigorousness of his convictions, and, not least, the tenderness of his appeals. His message is to be Jeremiah's message: "Is not my word as a hammer? saith the Lord." His attitude is to be that of a Hebrew prophet showing Israel his iniquity, and the house of Jacob his sins. His power should not be so much that of brain, or learning, or eloquence (helpful as all these are), as of the Holy Ghost, by whose grace he speaks, with whose fire he burns. *Felicity of diction, prettiness of imagery, ingeniousness of illustration*, even closeness of reasoning, are instinctively felt to be out of place when the special aim of the preacher's sermon is to smite the heart of hardness, to shake the sleeping out of their sleep, and abash the self-righteous out of their self-righteousness, and to penetrate the most stubborn conscience with the old question "What is the chaff to the wheat?" The effort of the preacher should be to forget himself in his message. The result on the hearers should be to forget the preacher in the power of the Word. The preacher is a bowman aiming the Lord's arrows straight at the souls before him; and he must not pause to ask if his bow is daintily caparisoned, and his arrow-shafts quaintly carved, nor if he looks well and stands gracefully as he takes aim; but if he hits, and hits home. The one consciousness of the hearer should be "I am hit! 'He has bent his bow, and set me as a mark for the arrows; He hath caused the arrows of his quiver to enter into my reins.'"

In the prayer-meetings accompanied by personal invitation and conference, while prayer is being publicly offered, the mission preacher and selected persons go round the room to the people on their knees, to question them about their state, to press on them the acceptance of a present salvation, and to kneel down at their side to commend them to the Saviour. This plan was more or less Mr. Aitken's plan; and it has been deliberately adopted by several of the most experienced mission preachers of the High Church School. The obvious advantage of it is the personal and pointed way in which the offer of the Gospel is brought home to the individual conscience, and which secures, as far as possible, that none who are seeking God shall miss the aid they need.

Many such cases as these. Here is a mother longing for the conversion of a distant son, and asking prayer for him. A district visitor brings in for counsel and prayer the too familiar case of a penitent drunkard. A sister sits down and weeps bitter tears (tears which the preacher envies her) for her want of courage and love in speaking to her kinsfolk about the love of Christ. An aged woman comes to complain that she has lost Jesus, but does not know why. Can the mission preacher help her? He helps her as well as he can, and they kneel down in prayer. But she has been sent to him to find out how she may help herself. When he has finished his prayer, which she has repeated after him word by word, she takes up her own burden, and with crying and tears lays it before the Lord, pleading with Him, almost remonstrating with Him, as Luther might have pleaded, until the full light of his face falls upon her, and she conquers Him by the help of his own grace. True believers, for years living on a low level both of privilege and service, are amazed, as with the gladness of a new revelation, when in answer to their perplexity as to their own dulness they see the riches of God's grace spread out before them, and the duty of joy is pressed on their conscience as their Father's purpose and gift. Souls in twilight, but on the edge of the light, and needing only the full Gospel to bring them into its clear shining, get up on their feet and bask in its warmth. Self-indulgent and lazy Christians, roused to a sense of their laziness, are suddenly made to feel that what they have to do is to stand up and walk. Here is one in the very bondage of formalism, never having submitted himself to the righteousness of God, who wonders why it is that the Communion is no help to him, and is surprised at being told that it is not likely to be of help to him until Christ dwells within him as his life and his Lord. Here is a young man who comes hurriedly in and is so utterly broken down by the burden of his unworthiness, that from the moment of his coming in till his going away it is one long burst of ungovernable weeping, and the only sentence to leave his lips, sobbed out through his tears, "I do so wish to be a Christian." Great ignorance of the very elements of the Gospel in its freeness, in its fulness, in its being a present, not a future privilege, in its being a gift, not a reward, meets us continually. To most who come, it all seems too good to be true, for the human heart measures the divine heart by its own experiences. They think they must do something to deserve it before they can claim it; what is it they must suffer before their sins can be forgiven? The visible results of missions will of course greatly vary, while the ultimate effect is the same. Townspeople are usually more impressible than country people: and the feelings of a Welshman are more easily stirred than those of a Yorkshireman; though a Yorkshireman once won is a great spoil. In the writer's own experience the number of inquirers has varied from four in the case of a country village to over sixty in a parish in a great northern town, and one hundred and fifty in London. But some of the cases will want seeing twice or three times; they are all those of perfect strangers, of whom probably up to that hour the mission preacher has not known even the names; and the difficulty of dealing wisely with them, the needful mingling of tenderness and sternness, plainness and gentleness, firmness and penetration, brightness and solemnity, can only be understood by those who have had it to do. Yet this personal heart-work is the very essence and substance of an efficiently conducted mission; and a mission without it would be like casting the net into the sea, and never drawing it to land.

Of course all men are not Robert Aitkens. Perhaps, taking him as he was, there will never be another. He pleaded with souls with the impassioned tenderness of a mother, that made strong men listen till they wept. He possessed in rare degree that inexplicable but supreme faculty of a successful mission preacher, the faculty of generating and evolving a sort of spiritual electricity, whereby the whole atmosphere of the preacher's soul diffuses itself over the audience, and all are interfused and interlinked as one man. His words were so quaint and so forcible, so impetuous and so tender, so humorous and so solemn, sometimes terrible, always searching; sweeping through his hearers' hearts till they bowed before him as trees before a rushing gale. He is not, for the Lord has taken him; but is his mantle left?

"According to your faith be it unto you." Let this be the watchword of the mission, and God will fulfil himself to those who ask it. Only let the right men be chosen, full of faith and of the Holy Ghost; only let us give ourselves continually to prayer, knowing that the measure of our petition is not likely to be less than the mightiness of God's bounty, and that the spirit of prayer enlarges the capacities of the soul; only let our heart's confession be "I believe in the Holy Ghost, the Lord and Giver of Life;" only let us, whether we be rank and file, or leaders, mission preachers, or parish priests, laymen or clergymen, stand shoulder to shoulder, and go hand in hand into the battle for Christ, one in all that touches the essence of real unity; in the washing of the precious blood, in the membership of the mystical body, in the glorious hope, and in the assured salvation; humble about any success that God may give ourselves, thankful for the success that He may vouchsafe to our brethren; not daunted if there, more than here, the fields are white unto the harvest; not wondering, in a hurt surprise, if our brother yonder reaps bigger sheaves for the sovereign Lord.

Oh, if this movement be of God, surely He will take care to bless it, and to save the souls for which He gave his Christ. He will bless every one all round. He will bless the clergy in differences made smaller, in ties drawn closer, in fellowship realized to be living, in affection found to be strong, as we come together under the cross and there see how He who draws all men unto Him can, in drawing us closer to himself, bring us nearer to our brethren. He will make it impossible for any of his true servants, at least while declaring his love, and walking with each other in this coming mission, not to know each better as they know Him better; having once brought them nearer, can He ever let them part again? So there shall be blessing without and blessing within. For those to whom we especially take the glad tidings of Father, Son, and Holy Ghost, the word, we know, shall not return void, but shall fully accomplish its purpose, whatever that may be, in the great multitude that no man shall number.

Miscellany.

—We lately noticed the life of Billy Bray. The following is an additional extract: "At one time I had been at work the whole of the month, but had no wages to take up when pay-day came; and as we had no bread in the house, 'Joey' advised me to go up and ask the 'captain' to lend me a few shillings, which I did, and he let me have ten shillings. On my way home I called to see a family, and found they were worse off than myself; for though we had no bread, we had bacon and potatoes, but they had neither. So I gave them five shillings, and went towards home. Then I called on another family, and found them, if possible, in greater distress than the former. I thought I could not give them less than I had given the others; so I gave them the other five shillings, and went home. And Joey said—

"'Well, William, have you seen the captain?'

"'Yes.'

"'Did you ask him for any money?'

"'Yes; he let me have ten shillings.'

"'Where is it?'

"'I have given it away.'

"'I never saw the fellow to you in my life. You are enough to try any one.'

"'The Lord isn't going to stay in my debt very long,' and I then went out. For two or three days after this Joey was mighty down; but about the middle of the week, when I came home from the mine, Joey was looking mighty smiling, so I thought there was something up. Presently Joey said—

"'Mrs. So-and-so has been here to-day.'

"'Oh!'

"'And she gave me a sovereign.'

"'There I told you the Lord wasn't going to stay in my debt very long; there's the ten shillings, and ten shillings interest.'"

Coming home one Sunday evening from his appointment through a dirty road, Billy stuck in the mud, and in extricating one foot he tore off the sole of his shoe. Holding it up, now almost useless, he said, "Here, Father, thou knowest that I have worn out these shoes in Thy cause, and I have no money to buy new ones; help me." The Lord heard him in this time of need, and sent speedy relief. A friend the next week said he wanted Billy to accompany him to Truro; and on their arrival he took him first to a shoe shop, and bought for him a pair of shoes, and then to other shops to get some needed articles of clothing.

Billy was very poor when he was converted (a working man who is a drunkard must be very poor); a low-priced fustian jacket was his best, and he said that was better than he deserved; but false shame did not stop him from going out on the Sunday to warn his fellow-men to "flee from the wrath to come." At the request of a servant girl, an unknown Quaker friend gave him a coat and waistcoat, "which suited me," he said, "as if they were made for me; and they served me for years." This reminds me of one of his facetious

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remarks on a similar occasion. A good friend said to him, "The Lord has told me to give you a coat and waistcoat, but I do not know whether they will fit you." "If the Lord told you to give them to me, they will fit me all right, *for He knows my size exactly.*" It is right to state it was Billy's opinion that almost all the garments which he had given to him fitted him so well because "he and fashion had once quarrelled," and the breach had never been made up.

—The following is from the *Indian Evangelical Review:* "Granting, as we must, that after all has been attempted and accomplished which is possible for the foreign labourer, he must still in some important particular fall short of his native brother and fellow-labourer, we still believe that, as a general thing, the missionary can by care, by patient study, and above all by cherishing a constant spirit of love towards the people, and by cultivating and manifesting towards them that sympathy which the religion he teaches requires, rise, if not to the highest, at any rate to a very high degree of efficiency as an evangelistic labourer. And further, while it must be granted that no work now pressing upon the missionary is so important as the training of an efficient corps of native preachers and pastors, it ought ever to be borne in mind that the missionary's success in doing this will depend largely upon the degree in which he becomes one with the people, and able to sympathize with them in all things. There can be no greater mistake than to allow these feelings of doubt as to the possibility of standing upon a common ground with the people to prevent the missionary from making every exertion to do so, or to lead him to believe, and act upon the belief, that he is justified in withdrawing from the people, and in seeking to influence them only through the native preacher. In order that he should do the latter with the greatest efficiency, he must also do the former with as much efficiency as he can. Though a foreigner may be unable to sympathize so fully with the natives of the country, or to influence them so easily, or to adapt himself to them so perfectly, as one of themselves, the missionary should spare no pains to do all these things as perfectly as possible."

TELEGRAPHIC NEWS.

Berlin, February 19th: In to-day's sitting of Parliament a motion was brought forward by the Deputies of Alsace and Lorraine protesting against the annexation of those Departments and demanding a Plébiscite. The motion was rejected.

Penang, 20th: There are rumours of a smart engagement at Acheen on the 15th, the Dutch losses in killed and wounded being severe, and including several commissioned officers. The Acheenese loss is unknown.

London, 20th: Mr. Disraeli has prepared a list of the proposed Conservative Ministry, and will submit it to Her Majesty for approval to-day.

Paris, 20th: A Ministerial circular, addressed to the Prefects of the Departments, has been issued, which forbids all functionaries of the Republic to attend the celebration of the Prince Imperial's majority, which is to be held in England, and also forbidding public canvassing to induce persons to visit England with that object.

London, 21st: The subscriptions to the Famine Relief Fund at the Mansion House amount to £18,000. —A baronetcy has been offered to Sir Charles Trevelyan.—General Sir Francis Seymour, C.B., has been gazetted Colonel of the 11th Foot.—*Obituary:* Sir Sydney Cotton, Captain Huyshe.—It has been officially announced that the New Ministry has been constituted as follows:—First Lord of the Treasury—Rt. Hon. Benjamin Disraeli. Lord High Chancellor—Rt. Hon. Lord Cairns. Lord President of the Council—His Grace the Duke of Richmond. Lord Privy Seal—Rt. Hon. Earl of Malmesbury. Secretary of State, Foreign Department—Rt. Hon. Earl of Derby. Secretary of State, Indian Department—The Marquis of Salisbury. Secretary of State, Colonial Department—Rt. Hon. Earl of Carnarvon. Secretary of State, War Department—Rt. Hon. Gathorne Hardy. Secretary of State, Home Department—Rt. Hon. Mr. Cross. Chancellor of the Exchequer—Rt. Hon. Sir Stafford Northcote. Post Master General—Rt. Hon. Lord John Manners. Secretary to the Admiralty—Rt. Hon. George Ward Hunt.

Paris, 21st: The Ministry have asked for a vote of seven million francs to be applied to the construction of defensive works around Paris.

Berlin, 21st: It is not believed here that any projects connected with the Eastern Question are under discussion at St. Petersburg.

London, 23rd: General Morionos is endeavouring to relieve Bilbao; severe fighting is going on.—The Bengal Famine Relief Fund has been augmented by £10,000, which sum has been remitted by the Committee to Calcutta, making the second remittance of that amount.—Doctor Jex Blake has been appointed to succeed Doctor Hayman as Head Master of Rugby School. —An insurrection has broken out in Japan, and Nagasaki is threatened.

Aden, 23rd: Latest advices from Zanzibar bring the information that Lieutenant Murphy was expected to arrive there with Dr. Livingstone's body about the 20th of February.—Dr. Dillon has committed suicide by shooting himself. Cameron is proceeding with the expedition.

London, 24th: The following Ministerial appointments have been announced:—Under-Secretary for Foreign Affairs: The Hon'ble R. Bourke. Under-Secretary for the Home Department—Sir H. J. Selwin Ibbetson. President of the Board of Trade: Right Hon'ble Sir C. B. Adderley.—Sir John Pakington has been raised to the Peerage. *Obituary:*—Mr. Charles Shirley Brooks.—The Emperor William has addressed a letter to Earl Russell regarding the sympathy manifested in London with Germany. His Majesty, in acknowledging the resolutions passed at the meeting in Saint James's Hall, said that he was firmly determined to battle against the Ultramontane clerical party, without infringing the free exercise of religion.—Chief Justice Cockburn is continuing the summing up in the Tichborne trial.

Paris, 24th: Several Deputies of Alsace and Lorraine repudiate the declaration made by the Bishop of Strasburg in the German Parliament accepting the Treaty of Frankfort.

London, 25th: Chief Secy. for Ireland—Sir Michael H. Beach; Works and Public Buildings—Lord Henry Lennox. Lord Chamberlain—The Marquis of Bath. Attorney General—Sir John B. Karslake. Solicitor General—Sir Richard Baggallay. Rt. Hon. W. H. Smith, Rt. Hon. Wm. Hart Dyke, Joint Secretaries to the Treasury. It is announced that the Marquis of Westminster is to be raised to a Dukedom.—*Obituary:* The Rev. Thomas Binney.

26th: The Admiralty have received an unofficial report of a battle which took place on the 31st of January at Acroomboo between the British troops and the Ashantees. The battle is said to have been very severe, and to have lasted for twelve hours. The Ashantees' loss was heavy and that on the British side was severe: several officers were wounded. The head-quarters of Sir Garnet Wolseley are fifteen miles distant from Coomassie, reinforcements being wanted. —Lord Chief Justice Cockburn's summing up in the Tichborne case is expected to come to its conclusion on Saturday next.—The Spanish Republican troops have recaptured the town of Portugalete.—No intelligence has been received from Sir Garnet Wolseley in confirmation of the battle of the 31st January. The unofficial Admiralty despatch says that all the troops had landed, and gives the following particulars of the British losses in killed and wounded at the battle:—The Naval Brigade, 39; the 23rd (Welsh) Fusiliers, 53; the 42nd Highlanders, 128; the Rifle Brigade, 23. *Officers Killed:* Major William Baird, 42nd Highlanders; Captain Buckle. *Officers Wounded:* Captain Macpherson; Captain A. M. Creagh, 42nd Highlanders; Captain Nicoll; Colonel Wood; Lieut. A. S. Stevenson, 42nd Highlanders; Lieut. W. A. Berwick, 42nd Highlanders. H. M. S. *Enchantress* brought the above news to Lisbon from Madeira.—A despatch has been received from General Wolseley, dated Coomassie, the 5th of February. This brings the following news:—The General reached Coomassie on the 4th of February, after five days' hard fighting, during which, says the despatch, the behaviour of the troops was admirable. The total number of casualties is under three hundred. King Koffee has left the town, but is remaining close by, and has promised to visit General Wolseley for the purpose of signing a treaty of peace.—The General concludes the despatch by expressing a hope that the return march to the coast will commence on the 6th of February.—H. R. H. the Prince of Wales has sent a subscription of £500 to the Famine Relief Fund.

PASSENGERS ARRIVED.

Per Str. *Rinaldo, February 24th:*

From Liverpool.—Mr. Warren and three children, and Mr. C. E. Harman.

Per P. and O. Str. *Malwa, February 26th:*

From Southampton.—Lady Pollock's 2 children; Miss Thom; Mrs. Arbuthnot and 2 infants; Miss LeMesurier; Master Le Mesurier; Capt. T. F. Bruce; Capt. A. W. R. Bruce; Sub-Lieut. Pears; Capt. Bradford's 2 infants; Capt. and Mrs. Currie; Capt. Wallace; Mr. Wilkes; Mr. J. Chalmers; Mr. Pears; Mr. J. D. Ross; Miss Bailey; Mrs. Douglas and infant; Mr. S. B. Broache; Mr. T. H. Lawrie; Mr. J. Walton; Mr. F. C. Lethorne; Mr. T. Cooper; Miss Powell; and Mrs. Macleod and infant.

From Venice.—Lt.-Col. and Mrs. Nembhard; Mr. and Mrs. W. M. Tidy; Rev. D. and Mrs. Cotes; and Dr. and Mrs. Blomfield.

From Brindisi.—Mr. St. Leger Fagan; Col. Sir R. and Lady Pollock; Mr. A. Ammann; Capt. and Mrs. Bradford; Mr. Amandale; Mr. and Mrs. Grey; Mr. Kirkwood; Mr. W. Mc Gregor; Capt. Dodds; Mr. W. Tyrrell; Dr. H. W. Graham; Mr. Kibble; Mr. H. E. Bright; Mr. Geo. Denham; Major-Genl. H. D. Daly, Mrs. Daly, child and infant; Mr. and Mrs. Russell; and Mr. and Mrs. Wason.

PASSENGERS SAILED.

Per Str. *Timor, 21st:*

For London.—Major C. T. Hitchins; Lieut. O. Davenport; Mrs. Eaton and two children; Mrs. Graham; Mrs. Brown and two children; Mr. Sheer; Miss William; and Mr. and Mrs. McDowell.

Per P. and O. Str. *Gwalior, 23rd:*

For Southampton.—Mrs. Molecey; Mrs. J. Griffiths and infant; Lieut.-Colonel W. Delaine; Lieut. Holland, 72nd Foot; Dr. and Mrs. James; Mrs. Weir; and Mr. C. Powell.

For Brindisi.—Colonel J. C. Brooke; Mr. A. R. Butterworth; Mr. Williams; Mr. F. Marsden; Mr. F. Barker; and Captain Henderson.

For Venice.—Mrs. Richardson and two children; Colonel and Mrs. Young; Mr. H. Hanna; Major and Mrs. Bartholomew; and Mr. C. G. Scott,

For Malta.—Major and Mrs. Baker.

For Suez.—Mr. B. Simpson.

DOMESTIC OCCURRENCES.

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MARRIAGES.

WREDDEN—LONGMAN—Feb. 15th, by special license, at Christ (Mission) Church, Kurrachee, by the Rev. J. Sheldon, Joseph Wredden, Accountant, P. W. Department, to Dorcas Amelia, eldest daughter of the late Joseph Longman, Commander of the Steam Tug *Dagmar.*

CHAPMAN—SCOTT—Feb. 17th, at Ahmedabad, by Rev. Alfred G. Cane, M.A., Major Ingram Francis Chapman, Bombay Staff Corps, to Frances Mortimer, eldest daughter of Colonel J. Guillum Scott, Commanding 3rd Regiment Bombay N. I. I.

PETERS—DHANJIBHAI—Feb. 20th, at the Free Church Mission House, Poona, by the Rev. John Wilson, D.D., Charles Thomas Peters, Surgeon, Bombay Army, to Mary, eldest daughter of the Rev. Dhanjibhai Nowroji, Free Church Mission, Bombay.

DEATHS.

BENNETT—Feb. 14th, at Cannanore, Mary, the widow of the late Mr. E. L. Bennett, of Bombay, aged 52 years.

NAVALKAR—February 25th, at Bombay, Theodora Soondera, the infant daughter of the Rev. Ganpatrao R. Navalkar, aged 1 year.

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